

Univ.
THE
IMPOSSIBILITY
OF
Witchcraft

FURTHER
DEMONSTRATED.

Both from
Scripture and Reason,

WHEREIN

Several Texts of Scripture relating to Witches are
prov'd to be falsly Translated, with some Curfory
Remarks on two trifling Pamphlets in Defence of
the Existence of Witches.

By the Author of the Impossibility of Witchcraft, &c.

*Non solum Proditor est Veritatis, qui Mendacium pro Veritate
loquitur: Sed qui non libere pronuntiat Veritatem, quam
pronuntiare oportet, aut non libere defendit Veritatem,
quam defendere oportet.*

Chrysoft. Sup. Math

LONDON: Printed for J. Baker, at the Black-Boy
in Pater-Noster-Row, 1712. Price 6 d.

Where may be had the Tryal of the Hertfordshire
Witch, and all the other Tracts for and against
Witchcraft, at Six Pence each.

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✓ *Minut fund*

Francis Bragg

Francis Bragg

THE
IMPOSSIBILITY
OF
WITCHCRAFT

Further demonstrated, &c.

I Had reason to believe what I had written in the little Tract concerning the *Impossibility of Witchcraft, &c.* had been so fully made out, as to be of sufficient force to stifle all Cavils which should be rais'd against it, especially that part of it that related to the Mis translation of the Scriptures. This silence'd me in the further Pursuit of that Subject, and put me upon rendring one of *Lucian's* Dialogues intitl'd $\Phi\iota\alpha\omicron\upsilon\tau\tau\alpha\epsilon\iota\varsigma$ or *Lovers of Lies*, into *English*, to make appear that the World is the same World still, as it was Fifteen Hundred and Sixty Years ago, and that Men had the same Humors and Thoughts then, in relation to the Question in hand, as they have now adays. For between

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Some Men now alive, and those whom the incomparable Satyrift describes in his ingenious Dialogue, there is no Difference to be perceived, but only this, That they in the Dialogue wore Long Beards, whereas it is now the Fashion to cut that sage Diagnostic of Philosophy and Wisdom quite off. I intended I say to have ended here, but am not permitted to do it by the Attacks of Two Persons, that like Cardinals Horses with Fioccos on their Heads, come out with their Titles on the Front of their Pamphlets, the one being styled *Master of Arts*, and the other *Batchelor, of Peter-House in Cambridge, Author of the Account of the Proceedings against Jane Wenham, and Witchcraft farther display'd*. The First of these Gentlemen I understand is a Pert sort of a Clergyman, who has no other way to get into any manner of notice with the World than to explode what he has no knowledge of, and to arraign me for designing what I never intended. For if I had deny'd the Existence of Spirits, *cujus contrarium est verum*, it would not infer the Denying of the Being of a God, because in the Priority of Duration, God was when Spirits were not, for they are not immortal *a parte ante*. So likewise the Denying the Existence of Witches, does not infer the Denial of the Being of Spirits, for in the Priority of Duration Spirits were existent before Witches; for *Adam and Eve* could not be ignorant that there were Spirits both Good and Bad, and yet then there were no Witches. So that a Spirit having in respect of Duration, a Being before that a Witch can have any, the Denying the Existence of the Latter, doth not infer the Denying of the Being of the Former, but is merely inconsequent, agreeable to no Rules of Logic, except that of *Logger-Head College*. In the next place I hold my self under an obligation to tell him, that many Properties or proper Adjuncts may be ascribed unto a Substance, the Denying of which Adjuncts, does not infer the Denying of the Being

Being of a Substance. So that to deny that a Horse has Fins like a Fish, or Wings like a Bird, doth not infer the Denying of the Being of a Horse. Therefore it is injurious and scandalous in either of my Two Opponents to charge me with Atheism and Sadducism, when indeed as I have before prov'd in the little Pamphlet, they are so virulent against, their own Tenents tend to Bla'sphemy, Impiety, Vainity, and Uncharitableness.

I should here also be somewhat particular in giving due correction to that little Upstart, who thinks himself a *great Author*, by Midwifing a whole Conclave of Clergymens Consultations into the World, and acquaint young Mr. *Bragge*, That the Quotations from the Hebrew, which his Assistants have very judiciously taken notice of, were sent to the Press in that Language, and for want of proper Characters inserted as they were by the Mistake of the Printer, but I chuse rather to leave Him to his Sage Collections out of *Tertullian*, and Dr. *More*, to his little Observations of the minutest Peccadillo's, to his poor Endeavours to make good Allegations which he has had the Assurance to Swear to the Truth of, and to his Display of good Manners in his Contempt of a Person who can no wise Pride himself in Being his equal, tho' he is Grandson to Sir *Henry Chauncy*, and is Son to a Clergyman, who ought to give him better Advice than to appear in Print.

The Dyer that confuted him at the *Derby Ale-house* in *Ave Mary Lane*, is the fittest Antagonist for him, as that is the most proper Place for such Whiffers, to hold disputes in, I shall therefore without taking Notice of his Nonsense in calling me a *Witch Advocate* for writing against Witches, pursue the Business I before undertook, which both my Answerers seem to lay such great Stress upon, which was to prove there is no such thing as a Killing, Transforming Witch in Scripture, and

that the Texts wherein mention is said to be made of such Creatures are falsely translated.

To come up to my Promise, I shall here observe, That, the absolute and unlimited Power with which the Eastern Nations were always Govern'd, did require not only the Force of Arms, but the Craft also and Tricks of Superstition to uphold it; Nor indeed were standing Armies of greater use unto the Oriental Monarchs, for keeping of their People in Awe, than Idols and Priests were, and the various Impostures used by them. So various, that to enumerate every particular way of Delusion, insisted on by the Heathen Priests of Old, is a very difficult Task to perform. Wherefore in regard it belongs to my present Purpose and Design, to treat of them only so far as they comprehend all that Notion of a *Witch*, which may be found in Scripture, I shall in order thereunto, make my Comments upon the Tenth and Eleventh Verses of the Eighteenth Chapter of *Deuteronomy*, which run thus in our English Translation.

There shall not be found among you, any one that maketh his Son or his Daughter to pass through the Fire, or that useth Divinations, or an Observer of Times, or an Enchanter, or a Witch,

Or a Charmer, or a Consulter with familiar Spirits, or a Wizard, or a Necromancer.

Now this Place in *Deuteronomy*, is, therefore highly to be considered, as to my present Purpose, in regard there is not a word in the whole Bible importing *Witchcraft* in any other Sense than the Words of these Verses do. Wherefore if we consider things aright, *Witchcraft* is not to be found in Scripture, this being the true Translation of those two Verses.

Let there not be found among you, any one that maketh his Son or his Daughter pass through the Fire, or that uses DIVINATIONS, or a STAR-GAZER,

GAZER, or a CONJECTURER, or a MIRACLE MONGER.

Or an Inchanter, or a Seeker of an Oracle, or a Wizard, or a Necromancer.

We shall take the Words in the same Order they are recited, *Let there not be found among you any one that maketh his Son or his Daughter pass through the Fire, &c.* Now here we shall not enter upon that great Controversie, whether they really burned and sacrificed by burning their Children unto *Moloch*, or that they only Dedicated them to that Idol, by making them pass through the Fire, but examin the Reasons, why those that practis'd this kind of Idolatry are ranked amongst Diviners or Witches, and were to have the same Punishment, which are, because the End of all their Divinations and their other Feats, were only to draw and lead the People to serve other Gods than Him, who was the only true God. Wherefore all Idol Priests, or those that lead the People to Idolatry, are in the Scripture Sense, Witches, Diviners, and the like, and that all Divinations were not forbidden, is most clear from that of *Solomon* (*Prov. 16. 10.*) as *Arias Montanus* translates it. *Divinatio super Labiis Regis*; and that of *Isaiah 3, 2.* where the Lord threatneth to take away the Stay and Staff of *Jerusalem*, that is, the mighty Man and the Man of War, the Judge, the Prophet, and the Prudent, *Divinum sive sagacem*, For it is the same Word, and from the same Root *ⲁⲓⲣⲁ* *Divinavit*. For as *Avenarius*, *Schindler*, and others say, *Est verbum Medium, nam modo in bonum, modo in malam Partem accipitur*, of which *Tremellius* says this: *Sagacitas, id est, Consulissima Prudentia in rebus judicandis, precavendis, & velut addivinandis, nam Vox Hebraea media est, sive anceps, quae non tantum in malam partem accipitur, sed etiam in bonam.*

The Second, is the word we have nam'd before, to wit, קֹסֶם קְסָמִים *Kosem Kesamim*, *Divinans Divinationes*, which as I have said before, was taken in *bonam & malam partem*, and is by the Septuagint fitly rendred μαντεύμενος μαντείας, *Vaticinans Vaticinium*, and is almost with all Translators rendred in that Sense and Propriety.

The next Word we are to consider is, טָבַח which *Avenarius*, *Schindlerus*, *Buxtorfius*, and Mr. Goodwin do derive from טָבַח *Obnubilavit*, *nubem obduxit*, *item prestigiis usus est*. From whence we may note that the most of all the Translators do some render it by one Word, and some by another, that no Certainty at all can be gather'd from them, as tho' it signified diverse and many sorts of these kind of Auguries, Divinations, or juggling Tracts, when in reason we cannot but suppose that it only comprehended some one sort, and not so many as the Translators ascribe to it. The Septuagint for the most part render it κληρονομήμενος sometimes ἀποφειγγόμενος and sometimes ὀνειδοςκοπήσας, which are all of different Derivations and Significations; some others render it other ways, as, *neque auspicabimini*, *neque observabitis Horas*, *ne Vaticinemini*, *ne ominemini*, *nec observet somnia & Auguria*, *nec qui exercet Astrologiam*. Vid Polyglot in Loc. Now from such a Diversity no Man is able to draw a positive Certainty.

The Fourth is, שׁוֹמֵר from the Root שׁוּר *nichesch auguratus est*, *observavit*, which our English Translators have erroneously rendered an Inchanter, which it no ways signifies, nor has any relation to, having in the next Verse named a Charmer, as tho' Inchanter and Charmer were not all one, when the Word plainly (as Mr. Goodwin, and the Learned *Masius* do confess) importeth an Augur, or Soothsayer, that is one, who out of his own

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Experience draweth Observations of Good or Evil to come.

5. The next Word in this Place of *Deuteronomy* is *ומבשח* *Umeshascheth*, which our Translators render a Witch, but in what Sense or Propriety, I think, few can Conjecture, for it comes from the Hebrew Root *בשח* *Coscheth*, which *Avenarius* rendreth *Fascinavit*, *Effascinavit*; but *Schindlerus* translates it *Præstigias*, *Maleficia* aut *Magicam exercuit*, *mutavit aliquid naturale ad Aspectum oculi*, *ut aliud appareat quamest*. *Buxtorfius* likewise renders it *Præstigia*; whence it is manifest that the greatest part of the Translators in interpreting this Word, whether in this Place or in others, have been very inconsistent, and one Place not agreeing with another, as *Arias Montanus* in this Place gives it, *Maleficus*, but in *Exodus*, Chap 7. 11. 22. he says *Præstigiatores*, and in the 22 and 16 of the same Book he makes it *Præstigiaticem*, and in another Place where the same Word is used in the Hebrew, he says of *Manasseh*, *Et Præstigijs vacabat*. And yet in another Place he renders the same *Veneficia*. So uncertain was this learned Man, and so inconsiderate in his Versions, wherein he ought to have had a more special care. Now *Tremellius* in all the Places before mentioned useth the Word *Præstigiatores*, and the Words from the same Derivation in the *Latin*, which is a great Token of Constancy and Certainty.

6. The Next Word in this Place of *Deuteronomy* is *ויוכר*, *utens Incantatione*, *vel incantans Incantatione*, *aut jungens Junctiones*, from the Root *יכר*, *sociatus est*, *junctus fuit alteri*, *copulatus est*, for so *Avenarius* renders it, and other Interpreters; but that it means any Compact or Agreement between Witches and Devils is no where made appear. Tho' Mr. Perkins (if that Book of Witchcraft be

his that goes under his Name) has strengthen'd this Conceit from a Verse in the 58th Psalm which our *English* Translators render thus, speaking of the Deaf Adder or Asp, *which will not hearken to the Voice of the Charmers, charming never so wisely*; and in the Margent, *Or be the Charmer never so cunning*, where they take no notice of the Conjoining of Conjunctions, and consequently, none of such a League or Compact.

7. Another Word that follows in this Quotation of *Deuteronomy* is אִיִּם לְאִשָּׁה, *requirens Pythonem*, the signification of which is more obscurely and erroneously translated than any of the rest. And this our *English* Translators have ignorantly, or wilfully, but however erroneously, render'd in all the Places where it is used, to be one that hath a Familiar Spirit. Tho' this Word, as *Buxtorfius*, *Schindlerus*, and *Avenarius* observe, hath Two Meanings or Interpretations, the one is *Uter vel Lagna*, the other *Python*; and so saith learned *Masius*, *Significat vero Vox Ob Uterum vel Lagenam*. 'From whence the Jewish Nation did call those Devils which did give Answers from the Parts of Men and Womens Bodies; 'Ob, and in the Plural Number *Oboth*, as it is only 'once for Bottles used in that of *Job*. *Behold my Belly is as Wine that hath no vent, it is ready to burst like New Bottles*. And to the same purpose speaketh *Schindlerus* in these Words. 'From whence it 'seemeth to be called *Pytho*, because those that had it 'or were possess'd with it, being puffed up with 'Wind, did swell like a Blown Bladder, and the 'unclean Spirit being interrogated, did, forth of 'their Bellies, give Answers of things past, present, 'and to come, from whence also they were called 'εγγυσεμνοί, *Ventriloqui*, *Speakers of the Belly*, 'or *out of the Belly*. So that in the Sense of these Men it was a Devil or Spirit that spoke to them, as tho' they had been essentially and substantially possess'd

self'd by a Demon, so prone were they to ascribe all things (almost) to the Devil's Power, not considering that they had no other Devil but that of Imposture and Delusion.

8. The Next Word that follows in this Place of *Deuteronomy* is וְיָדַעַי from the Root יָדַע, *Novit, scivit, proprie est (ut Avenarius inquit.)* Which Word our Translators, contrary to their usual Custom, have kept a constancy in, and always have render'd a Wizard, a Name, as we conjecture, not improper; for we, especially such as live in the North of *England*, call such as take upon them to foretel where Stolen Goods are, *Wise-men*, or *Wise-women*, without regard had to the Way or Means by which they undertake to perform such things. Others render it *Sciulus*, which is proper and consonant to the Former; but all the Translations I have seen, or have been able to understand (tho' by Mr. Bragg's leave, I have read them) are so uncertain, various, wide, and wild, that it would be lost labor to examine or recite them: And the Word *Wizard* (tho' a General one) is the most proper that I can find. But I must conclude, that hitherto I have not been able to find any such Word as signifies a Witch, in the Sense I have endeavour'd to confute.

9. The Last Word mention'd in this Text of *Deuteronomy* is a Necromancer, or one that consulteth with the Dead. Now whether this were some special kind of Divination, or but a Comprehension of all the kinds, being but in all their several sorts, a Leading of the People to enquire of Dumb and Dead Idols, may be a great and material Question. Tho' the Words of the Prophet *Isaiah*, (*Cap. viii. Vers. 19.*)

where he saith, (*And when they shall say unto you, Seek unto them that are Ob or Oracles, and unto Wizards that pier and that mutter, Should not a People seek unto their God, from the Living to the Dead?*) do fully prove the Latter; for the Sense must be this: That the People of God ought to seek unto their own God, Who was, and is a True and Living God, and to His Law and His Testimonies, and not to those of Piepers and Mutterers, that seek counsel of the dead Idols only; and doubtless this is the true Meaning of consulting the Dead.

10. Another Word that is used in divers Places of Scripture is **קְרָמִים**, which though *Avenarius* derives from **קָרַם**, *Stylus*, and **קָרַם**, *clausit*, yet the learned *Masius*, in *Dan. c. i. v. 20. p. 87.* says, *Est autem aliarum Nationum Vocabulum, ab Hebræa Lingua alienum & peregrinum, usurpatum tamen ab Hebræis.* And also the judicious *Polanus* is of the same opinion, that it is a Word strange and foreign from the *Hebrew* Language. The Translators are all so various about the proper Derivation and Signification of it, that it would be lost time and labor to recite them; but it is evident, that it was a general Word for one that was skilful in all or divers sorts of these Derivations, and might best be constantly render'd *Magos*, because that in *Exodus* the 7th and the 13th, those that are there called *Hachamim* and *Mechassaphim*, that is, *Sapientes & Praestigiatores*, as *Tremellius* has it;

it, which is most proper and genuine, are there called *Hartummim Mezeraim*, that is, *Mages Ægypti*, *The Magicians of Ægypt*, by which it appears plainly that it is a General Name, and may most properly be translated, *A Magician*.

11. There is also another Text which I have omitted on purpose till now, which our *English* Translators, according to their wonted Custom, give this Version to: *And shall they seek to the Idols, and to the Charmers, and to them that have Familiar Spirits, and to the Wizards?* *Isaiah xix. 3.* In which there is a Word not used in that Sense in all the Old Testament besides. The Word there in doubt *UON*, *Lenis*, *Lenitas*, and it often becomes an Adverb, *Leniter*, *Pedetentim*. The Root *UON*, *Leniter incessit*, *Avenarius* says it is not used in the Plural Number, and signifies *Inchanters* or *Diviners*, and is *UON*, which he translates *Incantatores*, because, as some think, they do easily and gently pronounce their Charms. But *Tremelius* gives it this version: *Consult sua Idola, & Praestigiatore, Pythonesque, & Ariolos*; tho' *Montanus* turns it after this Manner: *And they shall seek unto their Vain things or Idols, and to their Diviners (that is this Word Haatim) and to the Pythonists, and to the Oracles and to Wizards.* Notwithstanding all which, those we call the *Septuagint* render this Place very oddly, as they seldom do elsewhere, which Version of theirs runs thus; *Καὶ ἐπερωτῶσι τοὺς θεοὺς αὐτῶν καὶ τὰ αἰ γαλματα αὐτῶν καὶ τοὺς ἐκ, τῆς*

וְנִסְּפוּמָם, וְנִסְּפוּמָם, that is, *And they shall ask their Gods, and their painted Statues, and those that give their Voice forth of the Earth, and those that speak in their Breasts or Bellies.*

12. There is also another Word which is חֹכֶם, and signifies, as *Avenarius* says, *Sophus, Sapiens in Astrologia & in Auspicijs, Augur, Aruspex.* Rabbi *Abraham* thinks it imports a Physician who knows the Alteration of the Body, by the Pulse or by the Urine. And *Schindlerus* translates it a Philosopher, an Astronomer, and a Physician, and says that such were Astronomers amongst the *Chaldeans*.

13. Lastly, There is one Word more which we shall touch, and that is חֵכֶם, *Sapientia, The Wisdom of Divine and Humane things. Magic or Skill in Natural things, and comes from the Root חָכַם, Sapuit Mente, Sapiens fuit, Sapientia pradtus est.* And this is that Wisdom that is ascribed to *Solomon*, of whom it is said, *And Solomon's Wisdom excelled the Wisdom of all the Children of the East Country, and all the Wisdom of Egypt.*

Having thus run over all the Words in the Old Testament, that can any ways concern the Subject in hand, and not been able amongst them all to find one that properly and genuinely, without stretching, wresting, or misconstruing, does, or can signify any such Witch as *Jane Wenham* is

is affirm'd to be, who can transform herself into a Cat, if we can give credit to the Account given of her by Mr. *Bragge*, I should proceed to turn over the New Testament, which will serve as little to that renowned Author's Purpose, as to the Matter in dispute; but having instanc'd in Quotations enough to prove there is no such thing as such a kind of Witch in Scripture, I shall leave my Two Antagonists, Two Arguments to prove that neither Devil nor Witch can perform any true or real Transubstantiations, and so leave them to their respective Observations.

1. All real Transubstantiations are wrought and performed by a Divine and Omnipotent Power: But Devils and Witches have no Divine nor Omnipotent Power. Therefore Devils or Witches cannot perform any real Transubstantiation.

2. All Beings that work real Transubstantiations, must work contrary and different from that Order and Course that God has established in Nature: But Devils and Witches cannot work contrary and different from that Order and Course that God has established in Nature. Therefore Devils and Witches cannot work any real Transubstantiations at all. Let all the Witchmongers in the World answer these Arguments, if they are able.

is affirmed to be, who can transform
self into a Cat, if we can give credit to
the Account given of her by Mr. A. we
I should proceed to show the Law
Testament, which will serve as little to
that renowned Author's Parable, as to the
matter in dispute; but having insisted in
Gnomon enough to prove there is no
such thing as such a kind of Witch in
Scripture, I shall say no more. I am
left, I will arguments to prove that neither
Devil nor Witch can perform any of
these Transmutations, and to leave them
to their respective Objections.

1. All real Transmutations wrought
and performed by a Divine and Omnipotent
Power. But Devils and Witches have
not Divine nor Omnipotent Power. There-
fore Devils or Witches cannot perform
any real Transmutation.

2. All things that work real Transmu-
tations, must work contrary and dis-
tinct from that Order and Course that
God has established in Nature: But Devils
and Witches cannot work contrary and
distinct from that Order and Course that
God has established in Nature. Therefore
Devils and Witches cannot work any real
Transmutations at all. Let all the
Witchmongers in the World answer these
Arguments, if they are able.

Secondly, we may observe that the
same Arguments will serve to prove that
no Witch or Devil can perform any of these
Transmutations.



MODERN SUPERSTITION

AN

Old Stale Cheat.

Fully prov'd from one of *Lucian's* Dialogues, call'd *The Lovers of Lies*, &c.

The Speakers TYCHIADES and PHILOCLES.

TYCHIADES.



AN you tell me the reason, *Philocles*, whymost Men have an inclination to Lye, and de-

light not only to speak Fictions themselves, but give busy attention to others that do?

PHILOCLES. There are many Reasons, *Tychiades*, which induce some Men to speak untruths, and those arise from the Motives of Profit and Interest.

TYCHIADES. This is nothing to the purpose. My Question concerns not them who lye for Profit; for such deserve Pardon; and some Praise, who have thereby defeated
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their Enemies, and used it as a Preservative against Dangers ; like *Ulysses*, who by such Slights secured his own Life and the Return of his Companions : But I speak of those who prefer the Estrangest Lye before Truth, and take pleasure to busy themselves in Fables, without any necessary Judgment. I would fain know upon what account such Mendo so.

PHILOCLES. Have you met with any one born with such a Natural Love to Lying ?

TYCH. There are many of that Complexion.

PHIL. What other motive can they have to speak untruths but their Madness ? Else certainly they would never prefer the Worst thing before the Best.

TYCH. This is nothing ; since I can shew you many of great Discretion and Wisdom in other things, who yet are Captives to this Delusion and Love of Lies. Nor am I a little troubled to see Men of excellent Judgment in other things, take delight to deceive themselves and others. You cannot but know those Antients better than I, *Herodotus*, *Ctesias* the *Cnidian*, and the Poets before them, *Homer* especially ; all Men of great Reputation, whose Writings are stor'd with Fictions. So that they not only impos'd upon their Hearers then, but have transmitted their Lyes to us in a continued Succession of excellent Poetry and Verses. I cannot therefore but blush for them, as often as they speak of a Schism in Heaven, of *Prometheus's* Chains, the Giants Insurrection, and the whole Tragedy of *Hell* : How *Jupiter* also for

for Love became a *Bull* or *Swan*: And how a Woman was transform'd into a *Fowl* or *Bear*. Besides their *Pegasus's*, *Chimera's*, *Gorgons*, *Cyclops*, and the like prodigious Fables, fit only to recreate the Minds of Children, who yet fear Goblins and Fairies. But these are things tolerable in Poets. How ridiculous is it that whole Cities and Nations should unanimously agree in a public Lye? Thus the *Cretans* are not asham'd to shew *Jupiter's* Tomb: The *Athenians* say, That *Erichonius* had his rise from the Earth, and that the First People of *Attica* sprung from thence like Coleworts. Yet these speak much more modestly than the *Thebans*, who derive themselves from Serpents Teeth sown in the Ground. Yet he who takes not such improbable Fictions for Truth, but upon strict Examination thinks it proper only for a *Choræbus* or *Margites*, to believe that *Triptolemus* was carry'd thro' the Air by Winged Dragons; or that *Pan* came to give assistance to the *Greeks* from *Arcadia* into *Marathon*; or that *Orythia* was ravish'd by *Boreas*, is held irreligious and foolish, for dissenting from such clear and evident Truths. So powerful is a Received Falshood.

PHIL. Yet both Poets, *Tychiades*, and Cities, because the First mingle Fictions with their Writings, the better to ingratiate themselves with their Readers, and the Last (*viz.*) The *Athenians*, *Thebans*, and the People of other Countries, make their Beginnings more Majestic from such Fabulous Originals. Besides, should all Fiction be banish'd from *Greece*, how many Tale-Bearers would

dye of Famine? Since there is none but is impatient to hear Truth spoken *gratis*. In my Opinion therefore, they who delight in Lies, are most deservedly to be laugh'd at.

TYCH. You are in the right. I came this Instant from the learned *Eucrates*, where I heard many things fabulous and incredible, or rather from leaving them in the midst of their Discourses, being not able to bear with Narrations so much beyond Belief, and Prodigies and Wonders with which they, like so many Hobgoblins, scar'd me away.

PHIL. *Eucrates* is a Man of Credit; nor can I believe that one of so Long a Beard, of the Age of Threescore, and of such deep Skill in the Studies of Philosophy, could endure to hear another feign in his presence, much less that he could offer to speak Fictions himself.

TYCH. You know not, my Friend, what Lyes he told, how immoveably he stood by and affirm'd them, what Oaths he made use of to assert the Truth of them, and after what manner he produced his Children for Witnesses: So that Looking upon him, entertain'd various Conceptions: Sometimes thought I, The Man is mad, and besides himself, sometimes that being a Deceiver, he had escap'd my Discovery, and carry'd about a contemptible Ape in a Lion's Skin; so absurd were his Discourses.

PHIL. In the Name of *Vesta* what are they *Tychiades*? I long to know what Cozenage he could disguise with so Long a Beard.

TYCH. I usually at other times, when I had leisure, visited him. But to day, having
occasion

occasion to speak with *Leontichus*, whom you know to be my intimate Friend, and being told by his Servant, that he went from home early in the Morning to visit *Eucrates*, who lay sick; I went thither likewise, as well to meet *Leontichus*, and see him of whose Indisposition I was till then ignorant. *Leontichus* was not there, but a Croud of other Visitants, among whom was *Cleodorus* the *Peripatetic*, *Dinomachus* the *Stoic*, and *Ion*; you know him: He that is so admir'd for *Plato's* Discourses, as if he only exactly understood his Meaning, and was alone able to be his Interpreter to others. You observe what Men I name to you; all Sages, fam'd for Vertue, Heads of their several Sects; all venerable, and carrying an awful Terror in their Looks. There was present also *Antigonus* the Physician, sent for, I suppose, to prescribe to the Patient, tho' *Eucrates* seemed to be much upon the Recovery, and his Sicknes not dangerous; for the Humor was again fallen into his Feet. As soon as *Eucrates* had a sight of me, he soften'd his Voice, that was Loud and Shrill at my entrance into the Room, and feebly bid me sit down by him on the Bed. Whereupon, I being very careful not to touch his Feet, after using the accustomed Compliment, That I knew not of his Sicknes before that Day, and was come thither in all hast upon the First Intimation, sat near him. The Discourse of the Company was concerning his Distemper, of which they had in part already spoken, and were then going on each severally to advise a particular Medicine and Cure. Take up from the Ground, said *Cleodemus*,

odemus, the Tooth of a Weefel with your Left Hand, so kill'd as I said before, bind it in a Lion's Skin new fley'd, then wrap it about your Legs, and your Pain will presently cease. This Anodyne is not, as I have heard, in a Lion's Skin, *said Dinomachus*, but in a Virgin-Hind's Skin Unbuck'd: And so the *Recipe* is more probable, for all *Deer* are Swift, and most Strong of Feet. A Lion indeed is Strong, and his Fat and Right Paw, and the Stiff Hairs of his Beard are of great vertue, if you know how to apply them every one with his proper Charm. But they promise very little in the Cure of the Gout. I also once thought, *said Cleodemus*, that a Stag's Skin was to be used for his Fleetness; but a certain wise *Lybian* has convinced me of my Error, and told me that Lions are swifter than Bucks, For they, *said he*, make a prey of the Latter in hunting. The rest prais'd his way of arguing, and highly applauded the Reason given by the *Libyan*. Then, *said I*, do you think such Diseases as this are cured by Charms, or that an inward Malady is eased by an Outward Spell? Whereat they smiled, and seemed much to condemn my Folly, in being ignorant of a thing so generally receiv'd, and not gainsaid or disprov'd by any understanding Man. *Antigonus* the Physician seem'd pleas'd with my Question, for he, it seems, was formerly neglected in his Offers to cure *Eucrates* by the Prescriptions of his Art; which enjoin'd him to abstain from Wine, to eat Herbs, and study more remissly. *Cleodemus*, in the meantime, smiling reply'd, saying, *Do you think it*
incredible,

incredible, Tychiades, *that such Spells should be of power to cure Diseases ?* I do, *said I*, nor am I of so gross a sense, to believe that such Outward Applications, which have no Affinity with the Springs and Causes of the Infirmary within, should work by Charm as some pretend, or by Impostor or upon their bare use should instill Cures: A thing not to be effected tho' one should bind Sixteen whole Weefels in the *Nemean* Lion's Skin. You are a meer Child, *said Dinomachus*, and have not learn'd to know what power such Spells have over Diseases: Neither do you seem to me to understand the Expulsion of Periodical Fevers, the Charming of Serpents, and Assuaging of Botches and Boils, and other things, perform'd by every Old Woman. All which being frequently done, why should you think Cures of this nature impossible? Fair and softly, *said I to Dinomachus*, you assert too much, and, according to the Proverb, drive out one Nail with another; nor doth it appear, that the things you speak of, are by such means any ways effected. If therefore you prove not to me, first by Reason, that it is naturally possible for a Fever or Blayn to be frighted with a Terrible Name, or Barbarous Spell, and thereupon forsake the Place Swoll'n, you have but hitherto utter'd Old Wives Tales. This Assertion, *said Dinomachus*, makes you seem not to believe there are Gods, since you think it beyond the power of their Names to work Cures. Say not so, good Sir, *quoth I*, for there may without Impediment be Gods, and yet your Prescriptions be fallacious
and

and to no manner of purpose. I adore the Gods, and behold their Cures and Recoveries of Sick People by regular Medicaments and Physic. *Æsculapius*, and his Followers, healed the Diseased by wholesome Prescriptions, not by the Application of Lions and Weefels. Let him enjoy his opinion, *said* Ion, I'll give you an Instance contrary to it in a very Miraculous Passage. When I was a Boy about the Age of Fourteen Years, one came and told my Father, that *Midas*, his Vine-Dresser, a Stout Industrious Servant, about the time of Full Market lay stung by a Serpent, which caus'd a Gangreen in his Leg. For as he was bending a Vine, and winding it about a Pole, the Snake crept to him, and biting him by the Great Toe, presently slipp'd away, and retir'd into a Hole. Whereupon he cry'd out, and was ready to expire with Pain. In the close of the Relation, we saw *Midas* himself brought by his Fellow-Servants in a Chair, swell'd all over, discolored, in appearance rankled, and scarce able to breathe. My Father being much grieved, a certain Friend of his there present, said, *Take courage, Sir, I will presently fetch a Chaldean who shall cure him.* Not to be tedious, the *Babylonian* came, restored *Midas*, and drew the Venom from his Body by a Charm, which was the Application of a Stone cut from the Monument of a Deceas'd Virgin, to his Feet; and what is yet more, made *Midas* immediately rise from the Chair that he was brought in, and immediately walk back to the Field; so powerful was the Charm, and the Stone taken from the Tomb. Among
his

his many other Miracles which he wrought, he went one Morning early into a Field, where having pronounced Seven Sacred Names taken out of an Ancient Book, and purged the Place with Brimstone and Lighted Tapers, and walk'd thrice round it, he assembled to him all the Serpents of the Country. So that, drawn by the Force of the Charm, came many Snakes, Asps, Vipers, Efts, Dartars, Lizards, and Toads; only One Ancient Dragon was left behind, who by reason of his great Age, I am apt to believe, and his not being able to crawl, disobey'd the Spell. Whereupon, all are not here, *said the Magician*, and presently selecting one of the Youngest Serpents, sent him as a Messenger to the Dragon, who not long after pay'd his Attendance. When they were all assembled the *Babylonian* puffed upon them, and presently, to our Astonishment, they were all burn'd to Ashes with his Breath. Then, *said I*, pray tell me *Jon*, did the Young Serpent-Embassador lead the Old, or did he support himself with a Staff? You are merry, *cry'd Cleodemus*: I was once as great an Infidel in these things as you are now, and saw no reason to believe them; yet when I beheld a certain Barbarian Stranger fly (who, as the report goes, came from the North) I was convinc'd into a Belief against my Inclination. For what else could I do when I saw him carry'd in the Air, walking on the Water, and in a Slow and Leisurely Motion passing thro' the Fire? But did you, *said I*, see a Northern Man fly, or walk upon the Water?

ter? Most certainly, *reply'd he*, shod with Pumps, after the manner of his Country. I forbear to speak of his Smaller Performances, his Infusion of Love, Expulsion of Devils, Raising of the Dead, long buried, Publick Presentment of *Hecate*, and Drawing down the Moon from its Heavenly Orb: I will only tell you what I saw him do for *Glaucias* the Son of *Anaxicles*. *Glaucias* had no sooner began to inherit his Dead Father's Estate, but he fell in love with *Chrysis*, *Demonetus's* Daughter. I was Tutor to him in his Studies, who, had not Love diverted him from more useful Speculations, had by this time learn'd all the *Peripatetic Sciences*; since, being but Eighteen Years old, he had already gone over the *Analyticks*, and pass'd thro' *Aristotle's* Physicks to the End. Thus perplex'd with Love, he discover'd his Passion to me, who being his Tutor, as it became me, brought this Northern Magician to him, after having hir'd him for Four Crowns in hand (which were to buy Materials for the Sacrifice) and Sixteen more when *Glaucias* should have the possession of *Chrysis*. He observing the Moon's Increase (the proper time for such Inchantments) and having digg'd a Hole in the House-Yard, about Midnight, first spirited up *Anaxicles*, *Glaucias's* Father, who had been dead Seven Months before, to us. The Old Man storm'd and rag'd at his Son's Love, but in conclusion gave his permission for the pursuit of his amorous Affection. In the next place, he rais'd up *Hecate*, who brought *Cerberus* with her. Then he call'd down the
Moon,

Moon, an odd sort of Spectacle, on account of her different Appearances and various Changes. For first she resembled in Countenance a Woman; then she was transformed into a Beautiful Cow, then into a Little Dog. After this, fashioning some unwrought Clay into the Shape of a little *Cupid*; Go, said he to it, and fetch *Chrysis* hither. The Clay presently flew away, and shortly after she came and knock'd at the Door, and at her first entrance embraced *Glaucias*, shew'd her self distractedly enamour'd, and accompany'd him till we heard the Cocks crow. Then the Moon flew up to Heaven, *Hecate* sunk into the Earth, the Apparitions vanish'd, and we about Day-break suffer'd *Chrysis*, after she had fully satiated her Lover, to depart. Had you seen this, *Tychiades*, you would not long distrust the Force of Charms. You say well, said I, I would indeed believe this had I seen it; but am, otherwise, to be pardoned, if at such Visions I am not as quick-sighted as you. As for Mrs. *Chrysis* whom you speak of, I know her to be an Easy Woman, and very free of dispensing her Favors; nor do I perceive any need why you should employ an Earthen Embassador to her, or trouble a Magician from the North, or the Moon, for the Embraces of one whom for Twenty Groats you may draw as far as the North-Pole, because she is a Person so readily prepar'd to meet your Inclinations: Tho' she is in this thing unlike your Apparitions: For they, as you report, vanish at the Sound of Brass, or Iron; but she no sooner hears Silver, but she

runs to the Sound. Besides, I cannot but wonder at the Magician, that being able to inforce love towards himself in the Women of the greatest Wealth, and thereby draw whole Talents from them, he should for the Inconsiderable Price of Four Crowns, procure Affection for *Glancias*. 'Tis Folly in you, to the last degree, *said Ion*, to believe nothing: I would fain ask you what you think of them who drive Dæmoniacs from their Possessions, and have evidently exorcis'd and charm'd forth the Devils that were within them. I need not tell you how many the *Syrian*, who came from *Palestine*, a Man skill'd in those Arts, has restored after they have fallen down Lunatic, stared with their Eyes, and foamed at the Mouth, and has sent them away perfectly cured, and releas'd them of their Distempers for great Sums. For standing over them as they lie down, he asks the Evil Spirit from whence he enter'd into the Body: The Possess'd Person in the mean time is speechless, and the Devil replying in *Greek* or some Barbarous Language, tells from whence he is, and how he enter'd the Man; whereupon he by Adjuration and Threats, if he offers to disobey, casts him out. I saw a Devil that was thus ejected, of a Black hideous Form, and of the Color of Soot. No wonder, *Ion*, *said I*, that you saw such Visions; *Plato* the Father of your Sect has taught you to see Ideas, an Object too refined and subtil for our dull Sense. Many others as well as you, *Ion*, *said Eucrates*, have met with Devils; some by Night, others

others by Day; I have, not only once, but a thousand times seen such *Spectres*; and was at first affrighten'd with them, but Custom has at length made them not strange or unfamiliar to me; especially since an *Arabian* gave me a Ring made of the Iron taken from a Cross, and taught me an ambiguous Charm of divers Significations; but you may likewise refuse to give credit to my Relations also, *Tychiades*. How can I, *answer'd I*, but believe *Eucrates* the Son of *Dion*, especially since you are so Wise a Man, and have the freedom to speak what you please with authority in your own House? Hear some Passages of a Statue of mine then, *said Eucrates*, which nightly appears to all my Family, both Men and Maids, who can witness so much to you as well as I. Of which of your Statues, *cry'd I*? Did you not observe at your entrance, *said he*, a fair Statue standing in my Hall, the Work of *Demetrius* the Statuary? Do you mean the *Quoiter*, *said I*, who stands screw'd into a Gesture ready to deliver, with his Quoit-Hand revers'd, and one Knee bent, as if he meant to vary Postures, and rise with his Throw? Not him, *said he*, the *Quoiter* you speak of is one of *Myron's* Pieces. Nor do I mean the fair Statue next to him, filleted about the Head with a Bend, which is a Piece of *Polycletus's* Workmanship. You are also to pass over those that stand on the Right Hand as you enter, among whom are the *Tyrant-Slayers* carved by *Crisias Nestota*. Did you not mind the Statue by the Cistern of Water, with the Big Belly, half naked, part
of

of the Hairs of his Beard pluck'd off, of Huge Sinews, and every way resembling a Man? I mean *Pelichus*, who is so like a *Corinthian* Captain. I saw such a one, *said I*, on the Right Hand of *Saturn*, having a Wither'd Wreath and Fillet on his Head, and Gilded Plates on his Breast. I, *said Eucrates*, caused them to be gilded, after he had in Three Days cured me of a desperate Fever. Was the famous *Pelichus* then a Physician, *said I*? He is now, and take heed how you make a jest of him, *said Eucrates*, least he shortly take revenge of you. I know the Power of that Statue you laugh at; do you think he cannot as well punish one with a Fever as expel one. O may so powerful a Statue be propitious and merciful to me, *said I*; pray what else have your Family seen him do? As soon as Night approaches, *said he*, descending from his Pedestal, he walks round the House. All my Servants have often met him singing, he hurts none that give him way, but passeth by them without disturbance; he washes himself much, and sports in the Fountain the greatest part of the Night, as we guess by the Noise of the Water. Consider, *said I*, whether your Statue be *Pelichus*, or *Talus* the *Cretan*, who liv'd with *Minos*, whose Brazen Statue was Centinel and Guardian of the Country. Were he not made of Copper, but of Wood, I should probably think he was not the Workmanship of *Demetrius*, but one of *Dadalus* his Motions. For you say he frequently walks from his Basis. Beware, *Tychiades*, *said he*, that you are not hereafter

hereafter sorry for your Flouts. I could tell
 you what he suffer'd who stole the Farthings;
 which we every New Moon offer to him.
 The Punishment of such a Sacrilege must
 needs be direful, *said Ion*, pray what was it,
Eucrates? I desire to hear, how incredulous
 soever *Tychiades* is. Many Farthings, *said he*,
 lay at his Feet, and some other Silver Coins
 were fasten'd with Wax to his Knees, besides
 divers Silver Plates offer'd to him by the De-
 votion and Gratitude of those, whom he had
 recover'd from Fevers. A Servant of mine,
 a *Libyan*, one of my Grooms, perceiving the
 Statue one Night absent, adventur'd to steal
 his Oblations. Observe, how *Pelichus*, finding
 himself robbed at his return, revenged him-
 self, and discover'd the Thief, who all Night
 walk'd up and down the Hall in a Circle, un-
 able, like one fallen into a Labyrinth, to extri-
 cate himself or get out, till the Next Morning,
 when he was apprehended with what he had
 stolen about him, and, proportionably to the
 Offence, severely whipp'd. Nor did he live
 long after the perpetration of this horrid
 Crime, but dyed miserably, beaten every
 Night, as he said, and made appear by the
 Marks seen in his Body the Next Day. Now
 if it please you, *Tychiades*, *said Eucrates*,
 laugh at *Pelichus* and me for a Doater of
Minos's Time. Certainly, *Eucrates*, *said I*,
 as long as Brass is Brass, and your Statue but
 a Creature of *Demetrius*, the *Alopecian*, who
 carved not Gods but Men, I shall not stand in
 fear of your *Pelichus*, nor much care for the
 Threats of the Original whom he represents,
 were

were he alive. Here *Antigonus* the Physician seconding him, said, *I, Eucrates, have also a Brazen Hippocrates, about a Cubit long, which as soon as the Candles are put out, walks circularly thro' all the House, making a noise, overturning Boxes, compounding Medicines, and flinging open Doors, especially if we omit to pay him his Yearly Sacrifice. Does Hippocrates the Physician then require to be sacrificed to, said I, and take it ill if he be not feasted with Oblations at his set Times? Methinks 'twere Honor enough to pour Wine out to him, or crown him with Garlands. Hear another Passage, said Eucrates, which I with many other Witnesses saw 5 Years since. One Harvest-time, having dispatch'd my Reapers about Noon into the Field, I solitarily retir'd into a Wood, to weigh and consider of some Affairs of Importance. Where at my first entrance I heard the Howling of Dogs, which I imagin'd belong'd to my Son *Manson*, going then abroad, as his manner is, to divert himself and hunt with his Companions. But 'twas otherwise; for presently after followed an Earthquake, and a hideous Bellowing like Thunder. After this I saw a Woman coming towards me, of Horrid Aspect, and near Half a Furlong tall, having in her Left Hand a Torch, in her Right a Sword, at least Twenty Cubits long: She had downwards Feet like a Serpent, upwards in the Horror of her Countenance and Visage, she resembled a *Gorgon*; having Snakes for Hair, which partly twin'd about her Neck, and partly*

the

hung loose on her Shoulders. See, my good Friends, *said* Eucrates, how I yet tremble to tell the Story; and withal shew'd us his own Hair stiff and erected with Fear. *Ion* all the while, and *Dinomachus*, and *Cleodemus*, Ancient Men, gave him serious attention, as if drawn by the nose, and express'd a Silent Adoration of the incredible *Colossus-Half-Furlong Woman*, *Gyant-like Hobgoblin*. But I consider'd with my self, that such Men as they, who read Lectures of Wisdom to Young Scholars, and were generally admir'd, differ'd only from Children in their Grey Hairs and Long Beards, and were in all things else more easy to be deceived than they. Here *Dinomachus* put in, and said, *Pray tell me, Eucrates, of what Size and Bigness were her Hounds?* Bigger than *Indian Elephants*, *said* he, and alike black, their Skin as rough, squallid, and foul. I, when I saw them, stood still, and withal turn'd the Seal of the Ring which the *Arabian* gave me, to the Inside of my Finger. Whereupon *Hecate* striking the Ground with her Serpentine Feet, made a great Aperture which reach'd down to Hell, into which she sunk by degrees. I assuming Courage, and taking hold of a neighbouring Tree, lest, astonish'd with the Darkeness, I might chance to fall in headlong, look'd in and saw all the things of Hell: The Burning Lake of *Phlegeton*, *Cerberus*, and Ghosts; some of which I knew, especially my Father, whom I saw in the very Garments we bury'd him.

him. Pray *Eucrates*, said *Ion*, what did the Souls departed do? What should they do, answer'd he, but converse in Companies and Societies with their Friends and Acquaintance in the *Daffodil Mead*. Henceforth then, said *Ion*, let the Followers of *Epicurus* urge Arguments against *Plato*, and his Discourses of the Soul. But did you not see *Socrates* and *Plato* among the Dead? *Socrates*, reply'd he, I saw, but not more clearly than to guess at him by his Baldness and Strutting Belly. *Plato* I knew not, nor is it fit I speak more than Truth to my Friends. After I had taken an exact and universal survey of things, the Subterraneous Cavity closed it self, and some of my Servants, of which my Man *Pyrrhias* here was one, came thither to seek me before it was quite shut. Speak *Pyrrhias*, do I speak truth? Nothing more beyond a Denial by *Jupiter*, Sir, said the Fellow, for I my self heard the Barking of the Dogs thro' the Cave, and saw the Flashes of the Torch. Here I smiled to hear the Howling and Flames put in by the Witnesses. You have seen nothing strange, said *Cleodemus*, or what has not been seen by others. For I in my Sickness, not long since, saw the like Apparition; at which time *Antigonus* here visited me, and gave me Seven Days Physic for a Fever, more hot and violent than Fire. One Day all left the Room, shut the Door, and stay'd without by your Order *Antigonus*, to try if Solitariness might entice me to a Slumber.

But

But I lying awake saw a Goodly Youth approach me, cloathed in White; who after he had raised me, led me thro' such another Cleft quite down to Hell, as I presently perceived, when I beheld *Tantalus*, *Tyrius*, and *Sisyphus*. What need I report to you the rest? In short I was brought to a Tribunal, where were present *Aeacus*, *Charon*, the Destinies, and Furies; where also one sat as King, who seemed to be *Pluto*, by his reading a Catalogue of their Names who were to dye, and had already out-lived their limited time. The Young Man brought me, and presented me to him. But *Pluto* much displeased, said to him, *His Thread is not yet quite spun, let him therefore go back to the Place from whence he came, and do you fetch Demylus the Brasier, who has exceeded his Distaf.* Whereupon I joyfully return'd, releas'd of my Fever, and told all my Neighbors that *Demylus* was shortly to dye, who then also lay sick, and in a very little time after convinc'd us all of the Truth of this Adventure, by the Cries of them that we heard to lament his Death. What Miracle is this, said *Antigonus*? I knew one, who after he had been bury'd Twenty Days, rose again. For I gave him Physic, before his Death, and after his Resurrection. Methinks, said I, in 20 Days his Body should putrify, or perish with Famine, unless you administer'd to an *Epimenides*. As we thus discours'd, came in *Eucrates* his Sons from Exercise. One a Grown Youth, the other about the age of 15,

who having saluted us, sat down upon the Bed by their Father, and a Chair was brought for me. Here *Eucrates* taking fresh Hints from the Presence of his Sons, said, *So may I have comfort in these Two Children* (and laid his Hands on them) *as that which I now tell you, Tychiades, is true.* 'Tis well known how dearly I lov'd my Wife, the Mother of these, of Happy Memory; which I express'd both in my Carriage to her while she lived, and after her Death: For I burn'd with her, her whole Wardrobe, and the Garments she most delighted in when living. The Seventh Day after her Funeral, I lay in this Bed, as I do now, having abated my Sorrow for her Decease, and silently reading to my self Plato's little Tract of the Soul, *Demænete* enter'd, and sat down by me, as *Eucratides* (pointing to his Younger Son) does now. The Boy childishly trembled and wax'd pale at the Narration. I, proceeded *Eucrates*, as soon as I beheld her, embraced her, and shed abundance of tears. She by no means approv'd of my Weeping, but blamed me for so doing, and told me that after all my other Expressions of Affections to her, I had not burn'd one of her Gilded Slippers, which she said was fallen down behind a Chest, and which not being found was not cast with the Fellow of it into the Funeral Pile. As we thus talked, an unlucky Dog which I loved, lying upon the Bed, barked, at which Sound she vanished. Afterwards we found the Slipper under the Chest, and burn'd it, Can you still doubt,

Tychiades,

Tychiades, of Truths so manifest, and every day so conspicuous and apparent. By *Jove*, said I, they deserve to be beaten on the Back with a Gilded Sandal, like Children, who do not believe you, or impudently question the Truth. Here *Arignotus*, the *Pythagorean*, enter'd, a Man of Long Hair, and a Venerable Aspect. You know he is famous for his Wisdom, and surnamed the *Sacred*. I was something relieved with his sight, and according to the Proverb, thought I had now got an Ax that would defend me from all Lies. For certainly, said I to my self, this wise Man will make them have a guard upon their Tongues, and stop their mouths from reporting any more such Prodigies. In a Word, I thought Fortune had unexpectedly sent some Deity to my assistance. He sitting down in a Place which *Cleodemus* resign'd to him, first enquir'd of *Eucrates* his state of Health, and being informed how he did, ask'd us what we discoursed of; For as I enter'd, said he, methought I heard you busy'd in an excellent Subject. We were persuading this obdurate Man of Adamant, said *Eucrates*, pointing at me, to believe there were Devils, and that the Shades and Souls of Men departed, did wander up and down the Earth, and appear to whom they pleased. I could not chuse but blush, and fix my looks on the Ground out of Reverence to *Arignotus*. Perchance, said he, *Tychiades* holds that their Souls only walk who dyed violently, namely such as were hanged, beheaded,

beheaded, crucified, or the like, and that those who dye naturally walk not. If this be his Opinion he is not to be blamed. No such matter, *reply'd* Dinomachus, he neither holds that there are such things, or that they ever were seen. How say you, Sir, *said* Arignotus, looking frowningly upon me, do you deny such Apparitions as are visible to all Mankind? You must pardon my Infidelity, *said* I, who never saw any. If I had, I should believe as you do. If ever you go to *Corinth*, *said* he, ask for *Eubarides* his House, and when 'tis shewn you, desire to see the Place from whence *Arignotus* the *Pythagorean* conjured away the Devil, and by so doing made it habitable. May we request the whole Story, *reply'd* Eucrates? The House, *said* he, being haunted, was of a long time undwell'd in. If any did adventure to inhabit it, they were scared and frighten'd away by a horrid and dismal Apparition; so that it began to fall to ruin, and the Roof to drop, nor had any Man the courage to enter into it. When I heard thereof, I carry'd with me certain *Egyptian* Books (of which I have store upon such Arguments) to the House about the First Sleep, much dissuaded, and almost violently restrained by mine Host, after he knew whither I intended to go, verily supposing I went to my Destruction. Notwithstanding, I enter'd the House alone with a Taper in my Hand, and placing the Light in the Great Hall, and my self on the Floor,

Floor, read silently to my self. In comes the Devil, thinking he was to deal with some Vulgar Fellow, and hoping to terrify me with the same frightful Ideas as he had others. A Rough, Shaggy Fiend, and Blacker than Darknes it self. At his first appearance he try'd, by making an Orbicular Assault, to vanquish me, and sometimes turn'd himself into a Dog, then into a Bull, lastly into a Lyon. But I having a direful Spell in readiness, which I pronounced in the *Egyptian* Language, charm'd him back into a Back Corner of the House. And having well observ'd the Place where he sunk, I left speaking. In the Morning, after every body's Despair, who thought to find me slain like others, I against their Expectation came forth and went to *Eubatides*, and told him the glad News, that he might safely inhabit his House, which was now purged and freed from Devils; withal taking him, and many others (who follow'd out of Curiosity) along with me to the Place where we saw the Fiend vanish. I commanded it to be digg'd with Pick-axes and Spades. We had not digg'd above a Yard deep, but we found a Dead Man consumed, and nothing left to represent him but the Skeleton, which we took up and bury'd: And from that time the House ceased to be molested with *Spectres*. When *Arignetus* had finish'd his Narration, being a Man of prodigious Literature, and generally revered, there were not any of the Company,

pany, who did not condemn me of Stupidity for being incredulous. Nevertheless, I neither daunted with his Beard; nor their Opinion of him, said, *Can such a Man as you, Arignotus, from whom alone I had hopes of hearing Truth, give entertainment to Fumes and Fantasmies? You have verified the Proverb, I have found Coals for Treasure.* If, said Arignotus, you neither believe me nor *Dinomachus*, nor *Cleodemus*, nor *Eucrates*, whom can you produce more authentic to disprove us? A Man much admir'd, said I, *Democritus* the *Abderite*, who so very little gave into the Opinion of these Fictions, that shutting himself up in a Monument without the City, he there lived, wrote, and study'd, Night and Day. And when certain idle Boys, desirous to scare and fright him, arrayed themselves like Ghosts in Black Garments, and with counterfeit Vizards on their Faces, surrounded him, and frequently skipp'd about him, he neither stood in fear of their Disguises, nor at all regarded them, but kept writing on, and let them cease to play the fools. So firmly did he believe, that Souls were nothing after their Departure from the Body. Certainly, reply'd *Eucrates*, *Democritus* was the veryest Fool that ever was to think so. I will therefore report one Story more in which I my self was an Actor and took it not up upon Relation. Perchance, when you hear it *Tychiades*, the Truth of it will make a Convert of you. When I liv'd in *Egypt*, sent thither in my Youthful Years by
my

my Father, to learn their Arts, I had a desire to sail to *Coptus*, and from thence to hear the famous *Memnon's* Tomb sounding at the Rising of the Sun: Whom I heard not as others ordinarily do, yeild an Unsignificant Voice, but had the honor to have *Memnon* himself utter Oracles very articulately, and open his Mouth in Seven distinct and intelligible Verses, which, but that I should digress, I could now repeat to you. As we were at Sea, there sailed in company with us a certain Holy Priest of *Memphis*, admired for his Wisdom, and skill'd in all the Learning of the *Egyptians*. He was said to have lived Three Hundred and Twenty Years in a Cave under Ground, and there to have learn'd Magic of *Isis*. You mean my Tutor *Pancrates*, reply'd *Arignotus*, he is a Religious Shorn Man, goes in Linnen, is very Learned, speaks *Greek* in all its Purity, is Tall of Stature, hath a Bow Nose, Full Lips, and Small Legs. The very same, answer'd *Eucrates*, At first I knew not who he was, but when I saw him after our Arrival in Port, among many other Miracles which he wrought, ride upon Crocodiles, approach Cruel Beasts, while they reverenc'd him and wagg'd their Tails, I judg'd him to be some Sacred Person, and by degrees insinuated my self into his Acquaintance and Friendship. So that at length, he revealed

led all his Secrets and Myſteries to me. To be as brief as poſſible, he perſuaded me to leave all my Servants at *Memphis*, and to accompany him alone, who promis'd we ſhould not want Attendants. And from that time, thus we lived. When we came into an Inn, he taking the Key of the Door, or a Broom or Bar, and cloathing it, ſpoke a Charm to it, and enabled it to go, and in all things to reſemble a Man. The thing going forth, would draw Water, provide, and dreſs our Supper, and diligently wait and attend upon us. After his Buſineſs was done, he pronounced another Charm, and turn'd the Broom into a Broom again, and the Key into a Key. This was an Art, which though I labour'd much to be Maſter of, I could never learn from him: For it was a Myſtery which he deny'd me the Knowledge of, though in all other things he was undisguiſed and open. One Day hlding my ſelf in a dark Corner, I overheard his Charm, which was but Three Syllables. He having appointed the Key his Buſineſs, went into the Market, when I taking the Broom and apparelling it in like manner, pronounced the Syllables, and bid it fetch me ſome Water. When it had brought me a Baſon full; 'Tis enough, ſaid I, Fetch no more, but he a Broom again. But it was ſo far from obeying me, that it ceas'd not to fetch
Water

Water till it had overflown the Room. I, much troubled at the Accident, and fearing lest if *Panocrates* should return (as he did) he would be displeased, took an Ax and cut the Pestle in two. Then Both Parts taking several Buckets, brought Water, and instead of One I had Two Servants. In the mean time *Panocrates* came in, and perceiving what had happen'd, transform'd them into a Broom again, as they were before I utter'd the Spell. Shortly after this Accident, he secretly left me, and vanishing went I know not whither. And can you now make a Man of a Broom, said *Dinomachus*? I have but one half of the Art, reply'd he, nor am I able to return him into his former Shape; if therefore I once make him a Water-Bearer, we shall be driven from the House by a Deluge. Will you Old Men, said I, never cease to speak these monstrous Untruths? If for no other reason, yet for these Two Youths sakes, forbear your improbable and terrible Narrations till some other time, lest they be insensibly fill'd with horrid Affrightments and Fables. Accustom them not to hear things which will make impressions, and be of ill consequence to them all their Life, that will make them start at every Sound, and fill them with various Superstitions. You do well, said *Eucrates*, to put me in mind of Superstition.

stitution. Pray what think you of Oracles, *Tychiades*, and Predictions and Prophecies utter'd by People inspired, and heard from Curtains, or deliver'd in Verse by a Virgin who foretells things to come? Cannot these things fall under your Belief neither? I forbear to tell you that I have a Sacred Ring whose Seal bears the Image of *Apollo*, and that the God himself frequently talks with me. Lest you should think I feign this of my self, out of Arrogance, I will only tell you what I saw and heard from *Amphilochus* at *Adallus*, who entertain'd me with a long Discourse, and consulted the Oracle concerning my Affairs. Next I will report to you what I saw at *Pergamus*, and heard at *Patera*. When I sail'd homeward from *Egypt*, being inform'd that there was an infallible Oracle at *Mallus* that had free Access to it, and gave clear Answers *verbatim* to every Man's Inquiries, written in a Note, and deliver'd to its Priest, I thought I should do well, as I sail'd by, to consult the God concerning my future Fortunes. I by this Entrance, perceiving that *Eucrates* was likely to lengthen his Story, and that he had begun no very compendious Discourse of Oracles, and not holding it fit to contradict them any longer, left him sailing from *Egypt* to *Mallus* (for I saw the whole Company discontented with my Presence, as an Opposer of their

their Fictions) and said, *I will take my leave of you, and go in Quest of Leontichus, for I have urgent business with him. You who think Humane Passages not sufficient, have the liberty to call the Gods into your fabulous Discourses.* They glad of their Freedom, in all likelihood entertained and feasted themselves with Impostures. I, cloyed with what I heard, am come to you *Philocles*, just like those, who having drunk New Wine, and swell'd their Paunches, have occasion to vomit. I would gladly give any Money for a Potion of Oblivion, to make me forget and to wash away the mischievous Remembrance of their incredible Narrations; for I still, methinks, see *Monsters, Devils, and Hecates.*

PHILOCLEES. I also am a Sufferer by those Relations, *Tychiades.* For it is said that they not only grow distracted, and fear the Water who are bitten by Mad Dogs; but if the Man bitten bite another, 'tis equal to the Bite of a Dog, and gives being to the like Distemper. So you having been bitten by *Eucrates's* Fictions, have communicated the Wound to me, and filled my Fancy likewise with the Apprehension of Devils, &c.

TYCHIADES.

TYCHIADES. However let us be of heart, and take courage, since we have an excellent Antidote to cure us, *Truth* and *Right Reason*; which, if we make our Rule, will perfectly release us from the Trouble of such empty and vain Falshoods.

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